

the gods to the clipped sacred grass*
 Thou art their
 invoker for us, and art to be adored,

4. As thou dischargest the duty of
 messenger,
 arouse them, desirous of the oblation: sit
 down, with
 them, on the sacred grass.

5. Resplendent ActiSH, invoked by
 oblation's of
 clarified butter, consume our adversaries,
 who are
 defended by evil spirits.³-

6. A&NI, the ever-young and wise, the
 guardian"
 of the dwelling^b (of the sacrificer)⁵ the
 bearer of
 offerings,, whose mouth is (the vehicle) of
 oblations,
 is kindled by AG-NI.^c

xxin. 7. Praise, in the sacrifice, A ONI, the
 wise, the
 observer of truth, the radiant, the
 remover of
 disease.

5. 'Eesplendemt AGNI/ be the protector
 of that
 offerer of oblations who worships thee[^]
 the messenger
 of the gods*

9. Be propitious, PAVAKA/ to him who,
 present-

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artificially produced by the-Metion of two pise©® of
 a particular
 species of w®0\$* that of the *Prmna qnnota*, m&\$i for
 the purpose.

^a *RafoJmmnah*,. having or being attended |ty
SdbJuuca.

^b *Grihapati*. But|M^* is most usually interpreted,
 "by *JSdyana*,
yalaka, the cleric or protector. Hence it here
 characterizes

Agni as the protector of the house of the

Y&jamana.

* That is, the *A'hmmiya*, lire, into which the oblation is poured, is lighted by the application of other fire, whether taken from the household fire, or produced by attrition.

^d A name of fire, or & fire; literally, the purifier.